

Spirited Debates and Important Addresses the Features of Yesterday

the fact that it is a church in America—for it was in this argument that the world American is left in the proposed preamble—it is certainly another step in that direction. The first was taken, when in Washington a compromise was made and the words "Protestant Episcopal" were omitted and "this" substituted in the opening sentence of the constitution. It will certainly be an argument in favor of a change when the question comes up for consideration at some future time, and it will not be overlooked. That it has a real bearing on this subject was brought out by the fact that every speaker yesterday was compelled in arguing for or against it to refer in some way to the change of the name. It was clearly shown, however, in the arguments that this was not intended as a piece of arrogance, but really it indicated humility. This, of course, depends on which of three words—this, American or church—emphasis is placed, and it can be depended upon that there will be some persons to place it upon each of them, thus making the meaning suit their own ideas. It might, therefore, be wise if no mistake is to be made in the future as to this convention's interpretation, as brought out in the discussion, to italicize the word "this."

The suggestion of Dr. Wilmer that the language be made to conform to the words of the Lord as recorded by St. Matthew, changing the words "in the name of the Father," etc., to "into," was one well taken. While the present form does conform with the baptismal office, the suggested amendment will express a deeper truth which the Lord's words convey, and would certainly be in accord with the answer to the second question in the church catechism.

Deputy Causes Stir

Just before adjournment a deputy from Chicago proposed another amendment, which has not yet been discussed to any extent. He proposes to amend by substituting "to be God's word" for "to be the record of God's revelation of Himself in His Son." In his remarks he stated that there were many men of many opinions desirous of coming into the church, and "only seeking," as he said, "a peg to hang their hats upon." Such a peg he thinks he sees in the expression "the record of God's revelations." While such an interpretation might be forced into these words it is not at all probable that the framer of this preamble had any such idea in his mind. Of course, if left as it stands one might say that while the Bible is a record of God's revelations, all of the Bible is not such a record, but this will be rather forced. To obviate any possibility of such an interpretation the amendment was offered, and might well be adopted. As both men for its adoption will be that the wording of the preamble will conform to that of the eighth article of the constitution. If this suggested preamble be compared with the Chicago-Lambeth Quadrilateral they will be found to conform exactly. The adoption of it will mean the official recognition by the church of what is contained therein. There will be considerably more discussion of the subject before it is voted upon. Dr. Huntington will make some points clear.

Work of Bishops.
In the House of Bishops the report of the commission on provinces made a majority and minority report; the latter was considered and voted down. It differed greatly from the majority report, especially in the formation of the provinces, making the State boundaries the province boundaries; where more than one diocese or missionary district were in a State, otherwise a diocese could be connected with an adjoining province.

The majority report still under consideration makes the provinces continuous with the judicial departments of the courts of review. There is very little to be gained from the erection of such provinces except in a missionary way, and even this is a matter for the conferences of the missionary departments. These proposed provinces are to hold synods at such times as they shall please, and their purpose will be to confer with the canons for their own government, for governing provincial boards of missions, for regulating and developing educational institutions and on other principal matters not in conflict with the General Convention. There is

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ostensibly no real reason for the erection of such provinces. They will only create new legislative bodies without in any apparent way relieving either the diocesan councils or the General Convention of any of their work. There is very little likelihood of the bishops adopting the report or taking any positive action in the matter.

The committee on courts of appeal will probably have a minority, as well as a majority report to make. The minority are opposed to the creation of such a court, while the majority are uncertain just what is needed.

Missionary Afternoon.
The afternoon was given up to one of the most interesting missionary addresses the convention has yet had. Bishop Greer, of Shanghai, gave a very clear and definite explanation of the relations existing between the American Episcopal Church and the Church of England in China, an explanation which many have greatly desired. He showed that the two churches do not in any way conflict or overlap, but each has its own definitely defined sphere.

Bishop McKim, of Tokio, told of the great needs of Japan, how she demands both men and women to do immediate work. It is not work for the future she demands, but for the immediate crisis.

All who heard these three bishops from the Far East were impressed by the true meaning of Christian unity. There in the distant mission fields men learn to forget their differences while they are working together for the great cause. Bishop Brent told how he never asked a man to what church he belonged, but simply endeavored to do him some good. Whenever thereafter he met a clergyman, no matter what his denomination, if he could in any way help that clergyman by counsel or advice, or by preaching in his church, he did so. It was a real power and aid him Godspeed.

Bishop Brent, of the Philippines, spoke the most striking part of the address being his closing appeal. One of the lay deputies was heard to say when he finished: "That brought my heart into my throat, and it won't go down." It was a plea for justice in behalf of the Filipino from the American people and government. He told how the Philippines were run and exploited by and in behalf of American politics and capital. He showed how American interests have raised the price of the very necessities of life far above the means of the poor, and he told how his heart ached and bled as he saw how his people, the Americans, he loved so much, were trampling upon these weak people, under America's protection. "Give them justice," he pleaded, "let the people cease to argue with Congress, and let them rise up and compel it to give them justice." He left the people who heard him with something serious to think about.



Canadian delegation who visited Richmond convention. Left to right: The Rt. Rev. W. Lennox Mills, D. D., Bishop of Ontario; the Rev. John Craig, Parliam. of Toronto, Canada; the Rt. Rev. William D. Reeve, D. D., Bishop of Mackenzie River.

this must be acted upon by the House of Bishops.

Rev. Dr. Eggleston reported for the committee on canons.

Rev. Dr. Hart at this point entered and presented a message from the House of Bishops.

After the interruption the committee on canons recommended that the report of the general clergy relief fund be printed every three years instead of yearly. The recommendation was adopted.

The committee recommended non-concurrence with the message from the House of Bishops that examinations in the English language be stricken out. This matter brought up much discussion. Mr. Groten, of Pennsylvania, stated that the bishops were not the judges of the English used in the pulpit, for he said, they did not often hear their clergy preach.

The message from the bishops was voted down.

Messages From Bishops.
Rev. Dr. Hodges reported for the committee on prayer-books. The committee declined to recommend the insertion in the prayer-book of a table of explanation.

A delegate from Georgia opposed the action of the committee, and after explaining the needs of such an explanation in the prayer-book, moved that the original motion be referred to the committee. This was adopted.

The committee recommended that prayers for missions be not inserted in the prayer-book as such action would make it necessary to withdraw all prayer-books. The English used in each diocese has the right to order such prayers be said.

The messages from the House of Bishops were then read.

The bishops concurred in the division of the Diocese of Georgia. The bishops named the bishops of Pennsylvania, New York, Southern Ohio, Chicago and Rhode Island as members of the committee to suggest the next place of meeting of the General Convention.

The bishops concurred in thanking the Lord Bishop of London for his sermon and his presence at the General Convention.

The bishops concurred in the matter of uniform registration of communications.

The bishops sent a message regarding the trustees of the General clergy relief fund.

The bishops sent a message regarding the charter and law of the General Theological Seminary.

The bishops sent a message regarding the change in the canon regarding the right of a deacon to labor outside the diocese to which he belongs. This resolution was referred to the committee on canons.

Rules of Order.
The discussion of the report of the committee on rules of order was then taken up.

Mr. Packard, of Maryland, proposed that the rules as suggested by the committee be adopted and asked that Mr. Francis Lynde Stetson, of New York, who had prepared the rules, explain the action of the committee.

Mr. Stetson explained that his idea had been only to hasten legislation, and that he had not made any revolutionary changes. He urged that no unnecessary waste of time be occasioned by useless discussion, and said that he and Judge Saunders had come practically to an agreement on the rules.

Judge Saunders, of Southern Virginia, came forward and offered an amendment, which was at once laid on the table by the vote of the House. There was evidence that intense feeling prevailed in certain quarters, and Judge Saunders was frequently interrupted by members who objected and who questioned him incessantly.

A member raised the point that the speaker was not courteous to the president. Judge Saunders replied that the members were not courteous to him when he interrupted. Another member raised a point of order, saying that the president was the one to instruct the deputies, and not Judge Saunders. The objection was clearly wrong and Judge Saunders continued.

The House accepted the amendments and they were passed, a few sentences "noes" being heard throughout the House.

Judge Saunders concluded by urging an amendment which was not accepted by the committee. He urged that the clause relating to "leave to continue speaking" be stricken out.

Mr. Stetson opposed the last amendment, which was lost.

The Rev. Mr. Johns offered an amendment that at 10 o'clock prayers for missions be said, and that such a rule be inserted. The amendment was lost.

A vote was then taken on the rules as amended, and they were adopted.

Proposed Preamble.
The resolution offered by the committee on constitution was then read, preparatory to a discussion of the adoption of a preamble as offered by Dr. Huntington, of New York, which, it is claimed, will change the name of the church to "American Church." The preamble reads as follows:

This American church, first planted in Virginia, early in the seventeenth century, by representatives of the ancient Church of England, acknowledging the Holy Scriptures of the Old and New Testaments to be the record of God's revelation of Himself in His Son, and to contain all things necessary to salvation; holding the catholic creeds, to-wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian faith; maintaining the order of the sacred ministry in such form as from the hands of faithful men it first received the same; reverently conserving the sacraments ordained by Christ Himself, and according to the members of the flock of Christ, all who have been duly baptized in the name of the Father, and of the Son, and of the Holy Ghost, has ordained and established, for the furtherance of the work to which it has been called of God, the following constitution:

The hour of midday having arrived, prayer was said by the president of this House.

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Judge Old offered as a substitute to the preamble, to strike out the word "American" and have the preamble read "the church, first planted in Virginia, etc."

Judge Old argued that there are other American churches in this country, and that therefore the name "American" could not be claimed exclusively. He said he did not object to the preamble, but he did not know what its purpose was.

Dr. Huntington Speaks.
Dr. Huntington said he would first explain the purpose of the preamble. "It is to inject a little more religion into the organic body of the church," he declared, and he did not object to the name, but he did not know what it did not belong to the church, for he said he had worked for forty years to bring about church unity, and he would not off his right hand rather than do anything to retard that movement.

He urged that the word "American" be inserted for two reasons—first, on

account of the great reformation manifested, and second because of the great danger of having the church thought to be an annex to the Church of England.

Dr. Huntington said that this danger was especially to be considered at this time when the whole church was under the glamour of a recent visitation, leading to the recent presence of the Lord Bishop of London.

Answering the statement made by Judge Old that the "American" church had not been planted at Jamestown, and that it was until the time of the Revolution the "English" Church, Dr. Huntington said that he had only this question to ask: "Was not Virginia founded at Jamestown, and was it less Virginia before the Revolution than since that time?" Posing for a moment, Dr. Huntington said: "I leave this argument for what it is worth," and left the stand amid general applause.

Mr. James McConnell, of Louisiana, next addressed the convention, speaking against the preamble as suggested by the Rev. Dr. Huntington, as far as the word "American" was concerned. He said he wanted a preamble, but he was opposed to a change in name of the church.

A delegate from Pennsylvania spoke in favor of the use of the word "American," used, however, in connection with the words, Protestant Episcopal Church, making the sentence read: "The American Church, the Protestant Episcopal Church," etc.

Others Speak.
Mr. Prince, of New Mexico, spoke in favor of using the word "American." He said that it had become a fall among some of the churchmen to call themselves "Anglicans" and he deplored the fact for such an expression meant that the church in America was only an adjunct to the English Church, instead of being a great independent church.

A delegate from Connecticut spoke in favor of using the word "American," saying that the word "American" was merely descriptive.

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DEPUTIES DISCUSS MANY MATTERS AT ONE SESSION

Judge Saunders Again Central Figure in Lively Debate—Question as to the Name of Church Again Comes Up.

The fifth day's session of the General Convention began with morning service at St. James Church at 9 o'clock, the Right Rev. Dr. Graves, Bishop of Laramie, officiating.

The House of Deputies was called to order for business at 10 o'clock, the president, Dr. McKim, saying prayer. The minutes were read and approved. The president appointed members to fill vacancies on the joint committee

tee on suffragan bishops. They were Rev. Dr. Winchester, of Tennessee; Mr. Charles Horton, of Minnesota.

Must Go to Bishops.
Rev. Dr. C. reported for the committee on elections. He reported the petition of the missionary district of Laramie, that the State of Wyoming be set aside as a separate district. The committee reported that

church in succinct form, the Bishop Co-adjutor of New York, Bishop Greer, and Mr. George C. Thomas, of Philadelphia, and Mr. George Wharton Pepper, also of Philadelphia.

This committee at once prepared for work, secured the co-operation of the bishops of the various dioceses, and missionary jurisdiction, and early in the spring of 1906 completed its organization throughout the church. Literature was sent broadcast, mass meetings were held, perhaps the greatest of these being one in the Academy of Music in Philadelphia last November, when there was a vested choir of 500 voices on the platform, and when the great music hall was packed to the gunwales with the men of the Philadelphia churches.

From Men Only.
The plans laid down by the executive committee called for a free-will offering from men and men only. The women of the church have their traditional offering, and it was decided not to interfere with any existing organization. The offering was to be a pure free-will expression of gratitude for 300 years of American Christianity, and to each man was left to measure for himself the amount of his thankfulness, and no apportionment was made by diocesan or general committee.

A preliminary condition was that the offering should be over and above all the usual contributions of the church, a special effort, in no way to interfere with the apportionment to each church

from the board of missions or with the parochial expenses of each congregation. As Mr. George Wharton Pepper, of the committee, expressed it last night: "We urged all contributors to be just before they are generous. We could not apportion to any man his amount, because we did not know what obligations men were already carrying, nor could we estimate for another what was the measure of his thankfulness for American Christianity."

No distinct effort, therefore, has been made to secure large single contributions.

Mr. J. Pierpont Morgan, of New York, and Mr. George C. Thomas, of Philadelphia, have each given \$100,000 through their dioceses, and there are

other gifts ranging down from \$50,000 to \$10,000, but the primal aim of the committee has been so far as possible in the time allotted to secure a contribution from every man and boy in the church as far as he was able to contribute. The demand has been for men first and for money secondarily.

How It Will Be Used.
The money will be used first for the restoration of the reserve fund of the board of missions, and then for the permanent improvement of the mission work, for the building of churches, schools, rectories, hospitals, etc. It is not to be used as an invested endowment fund, nor is it to be used to pay for any debts or for any running expenses of any mission, but for the extension of the working plant of domestic and foreign missions.

The board of missions, by the way, has prepared a statement for estimate of its work in each missionary district at home and abroad, showing that the work needs an immediate investment of a million and a half of dollars to place it upon a permanent plane and enable the missionaries in the field to do their best work.

Exercise To-Day.
At 8 o'clock this morning, in Holy Trinity Church, where the General Convention opened, will be held a service with Holy Communion, led by the presiding bishop, Bishop Tuttle, assisted by Bishops Greer, of New York, chairman of the thank offering com-

mittee, and Bishop Gibson, of Virginia. Those assisting at the sacrament of the communion will be Bishop Brent, of the Philippines; the Rev. Dr. Lloyd, secretary of the Board of Missions; the Rev. Mr. Hulse, secretary of the thank offering committee; and the Rev. J. J. Grayson, rector of the church.

The collection will be taken in silence. The plates will be passed as usual through the church, and some one appointed by the delegation from each diocese and missionary jurisdiction in the church, seventy-seven in all, will place in them the contribution or offering of his diocese.

Members of the convention present will also put into the plate their own individual offerings. Treasurers of the various dioceses will deposit their contributions in either cash or check, or on a prepared card which specifies that the amount is subject to draft. The collection will, therefore, be one of actual cash or its equivalent, and in this way will be beyond all question the largest single collection taken from individual offerings at any one service in the history of Christianity.

At 8 o'clock to-night will occur the climax, a great mass meeting in the City Auditorium, with addresses by Bishops Greer, Peterkin and Randolph, and by Messrs. Pepper and Thomas, of the committee. At the close of the meeting announcements will be made by Mr. Thomas of the total amount of the thank offering and of the number of individual contributors, if that can be compiled in time.

Thank Offering of One Million Dollars to Be Presented To-Day

In Holy Trinity at 8 o'clock this morning will occur a service unique in the American church, a service at which the amount of collection taken will in all probability exceed that of any other single service in the history of the denomination.

Of course there have been larger individual gifts. Members of the present convention have themselves contributed larger sums than will probably be taken up this morning at the collection of the whole church, but the occasion will nevertheless be most impressive, resulting in the presentation of a men's thank offering, which the best authorities estimate at between \$700,000 and \$800,000, and which enthusiasts say may reach the million mark.

History of Movement.
The movement began three years ago, when, in the Boston convention, the two houses sitting as the board of missions, Mr. George C. Thomas, of Philadelphia, introduced a resolution recommending that the dioceses and missionary districts send through their deputies to the next General Convention an extra offering for missions to be presented as a special expression of thankfulness to Almighty God for the blessings he has given to the church during the 300 years since it was planted at Jamestown.

The convention appointed as a special committee to carry out this resolution and present the matter to the

from the board of missions or with the parochial expenses of each congregation. As Mr. George Wharton Pepper, of the committee, expressed it last night: "We urged all contributors to be just before they are generous. We could not apportion to any man his amount, because we did not know what obligations men were already carrying, nor could we estimate for another what was the measure of his thankfulness for American Christianity."

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